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"What I say unto you I say unto all, WATCH."—Jesus



GOD'S CITY EVERYWHERE

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[Healing experiences in *Sentinel* articles for children as well as adults are carefully verified.]

Founded in 1898 by Mary Baker Eddy,
 Author of the Christian Science Textbook,
Science and Health with Key to the Scriptures



Marca Registrada

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"What I say unto you I say unto all, WATCH." Jesus

God's City Everywhere

MARY MURRAY CURLIN

We stood in Athens on Mars' Hill, the hill where the high court of ancient Athens convened and where Paul had declared God to those who worshiped "the unknown god." We recalled his explanation of God, especially the words, "In him we live, and move, and have our being."¹ We considered the many cities Paul's feet had trod and what he did for those cities—Corinth, Ephesus, Jerusalem, even Rome—and his letters to those who believed his teaching and were beginning to accept Christianity, to accept that "the invisible things of him [God] from the creation of the world are clearly seen, being understood by the things that are made."²

We then considered the cities of today and felt a deep desire to understand and prove the spiritual facts—the unseen things—of our present-day cities.

In the face of pollution, violence, slums, what are we to do? Look on in disgust, move away, condemn government? Or should

we focus our thoughts on the spiritual reality of the city of God, on the things invisible to human eyes but clearly discernible to Christianly scientific perception?

The spiritual fact is that not one iota of evil exists in the entire universe of divine Spirit, and this is the only universe, the only genuine creation. Precisely where the physical senses are tricked by false appearances, false beliefs about environment, is the pure and unpolluted atmosphere of God, Soul. Right there, too, is the man of God's creating, always expressing wisdom, goodness, purity, and intelligence. In place of a fluctuating human economy is divine Principle's economy, always sound and stable, never in danger of decline.

I had an opportunity to see the practicality of these truths when living for a time in a run-down section of row houses in a large inner city area. I appreciated the human agencies and concerned individuals working for the solution of the city's problems. I was also grateful for other Christian Scientists earnestly praying to behold the true creation, God-governed. But this did not relieve me of the responsibility to do my own part—to know that God's city was not one of impurity, danger, decay. I held consistently to the truth that God is perfect cause and that the divine cause can only have a perfect effect. I lifted my concept of city to a spiritual level and saw it as a holy place. My spiritual senses rejoiced in the beauty, purity, well-being, and joy that constituted this city. I realized that the inhabitants could reflect only godliness. The intactness of divine Principle and its expression, of Father-Mother God and every beloved son and daughter, is absolutely inviolable. As part of the Platform of Christian Science Mary Baker Eddy, the Discoverer and Founder of Christian Science, writes, "God, the divine Principle of man, and man in God's likeness are inseparable, harmonious, and eternal."³

Like Abraham, who by faith "looked for a city which hath foundations, whose builder and maker is God,"⁴ I perceived something of the same spiritual foundation and structure maintained by divine Principle.

Perfect God, Spirit, the only power and creator, must have an entirely spiritual and perfect creation no matter how mis-seen by mortals. As we come to realize the pure spiritual fact, the human

and divine inevitably coincide; an imperfect, mortal sense of things disappears and the divinely real appears. It is always right to maintain the truth of being in any situation, and those in need will be blessed. Mrs. Eddy says, "The rich in spirit help the poor in one grand brotherhood, all having the same Principle, or Father; and blessed is that man who seeth his brother's need and supplieth it, seeking his own in another's good." ⁵

Persistence along spiritual lines brought visible results. Within a year many houses in the area were remodeled. Yards were being better cared for. People were walking along the streets with freer step and obviously less fear. There were stirrings everywhere of renewed pride in good appearance, respect for law, and a cleaner atmosphere. The divine reality was more evident on the human scene.

We are never helpless to aid in healing the wounds of our cities; our prayers are never insignificant. God is the healing power. He is Principle—the source of perfect action, the only lawmaker, governor, cause—and man is the expression of Principle. God is Mind, wisely and understandingly holding the universe and man in intelligent order.

As we faithfully hold in thought the city of God, we see evidence of His presence and power, of the healing Christ. We see better cities, towns, and villages. The invisible becomes visible. We, like Paul in Athens, affirm the nature of God in our understanding of the metropolis and its people. Thus we love and bless our cities.

¹ Acts 17:28; ² Rom. 1:20; ³ *Science and Health with Key to the Scriptures*, p. 336; ⁴ Heb. 11:10; ⁵ *Science and Health*, p. 518.

*And the wall of the city had
twelve foundations, and in them the names
of the twelve apostles of the Lamb.*

Revelation 21:14

Spiritualized, Not Hypnotized

GRANT C. BUTLER

A hypnotist once told me: "I never hypnotize people. I only suggest. They hypnotize themselves."

How many of us are hypnotized each day without realizing it? How many of us accept hypnotic suggestions like these each day: we live in a material body, subject to illness and disease; our health is dependent upon the weather, or certain foods, or a proper economic environment; our future is determined by forces outside our control, such as the stars or world politics? There is a sure defense against false suggestions of every kind, and it is established by spiritualizing thought. By lifting it above the false beliefs of life in matter. By daily, hourly watching at the gate of consciousness to admit only God's pure angel messages. By consistently recognizing that since God is the one and only Mind, infinite good, all-knowing Truth, there is no other mind from which we could derive fearful, tense, disease-laden, or frustrated thoughts.

Since divine Mind is omnipresent, there can be no other mind to tempt, tantalize, or hypnotize us into believing something untrue about ourselves. The recognition that man is the perfect idea of God, at one with God and always controlled by Him, constitutes a certain defense against hypnotic suggestions.

Man is not influenced by anything but good. The hypnotic suggestions of sickness, immorality, drug addiction, anger, resentment, are merely the vain attempts of a supposed carnal mind to compete with God, divine Mind, the controlling power of the universe. But there is in reality no carnal mind, no mind apart from or opposed to divine Mind.

Our growing understanding of Christian Science teaches us how to spiritualize our thought, to recognize that the divine Mind will reveal to us what we should think. We come to understand the

words of Jeremiah, "I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end."¹

As our thought becomes more spiritualized through the consistent study of Christian Science, we find ourselves less apt to be hypnotized by false mental suggestions, more certain to recognize the spiritual facts. Among these are the facts that man's health is never dependent upon matter or material conditions; that it is always supported and sustained by divine Principle, the source of all health, the source of the universe itself; that in truth we are children of God, therefore our well-being is always assured, never affected by supposed material forces or a state of thought foreign to our true consciousness, the reflection of Mind.

Christ Jesus gave us the supreme example of spiritually enlightened thought. He wasn't taken in by hypnotic suggestions of disease and shortages. He didn't see imperfection as the reality of his fellowman. He knew so completely his unity with God that he was able to say, "He that sent me is with me: the Father hath not left me alone; for I do always those things that please him."²

A business executive was forced into early retirement through cancer. He also suffered from heart disease and other ailments. He had spent considerable time in hospitals, had depleted his savings, and was now suffering with a recurrence of the first ailment.

Kindly neighbors had given him a copy of *Science and Health* by Mrs. Eddy. He studied it more in desperation than in hope, and then he called a Christian Science practitioner. It was soon apparent to the practitioner that the executive was hypnotized into believing he lived in a material body subject to widely publicized danger signals, that he had some of those symptoms again, and that there was little hope for his recovery.

The practitioner and businessman talked on three separate occasions. They talked about God and His love for man, about man's exemption from sin, disease, and eventual decline. Within a short time the executive began to grasp the spiritual facts of his true selfhood as an expression of God. The hypnotic suggestions began to disappear from his consciousness. The fears about his future dissipated. Within a month he was healed of all the symptoms of the disease. The pain and suffering disappeared. The heart trouble

and arthritis also vanished. He became a joyful and active member of a branch Church of Christ, Scientist, and a valued member of his community in civic affairs.

Hypnotized or spiritualized? Our thought becomes spiritualized as we gain a correct understanding of God and of man's relationship to Him. Then we claim our unity with divine Mind, and we cannot be hypnotized into believing in a power opposite to God. We joyfully acknowledge the importance of these words of Mrs. Eddy's: "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts."³

¹ Jer. 29:11; ² John 8:29; ³ *Science and Health*, p. 261.

God Is in Charge

DOROTHEA T. LEAMY

One day at the beach I observed a small boy building a fort. Noticing the tide coming in close, he said to his mother, "Do you think God will let the waves come in and ruin my fort?"

His mother smiled, knowing the inevitability of an incoming tide. But again he questioned her, "Is God in charge of everything?"

This time she hesitated not a moment. "Yes," she told him, "God is in charge of everything." And he was satisfied.

How trusting the child was! Can we, as adults, be as receptive? Is God indeed in charge of His universe? Yes. And His universe is spiritual. His universe is real.

Everything that is within our consciousness is our universe: our home, family, business, health, children, and opportunity—all that constitutes our environment. Christ Jesus lifted our concept of consciousness. In the Bible we read his words, "Fear not, little flock;

for it is your Father's good pleasure to give you the kingdom." ¹

This kingdom is spiritual, not to be found in matter. This kingdom includes the knowledge that God, good, alone is power; we can trust this knowledge. In *Science and Health* Mrs. Eddy writes, "The real jurisdiction of the world is in Mind, controlling every effect and recognizing all causation as vested in divine Mind." ² In Christian Science the term "Mind" is another name for God. God, Mind, governs the universe. Mankind may be slow to admit this, because the physical senses would tell us that storms, calamities, earthquakes, sickness, misunderstandings in governments, and the like, are real. But the opposite of error is true.

Someone may say: Well, I can see trusting our business, or office work, or some other things with God—but our health and our children? Is God really in charge of these?

Yes, we can learn to understand God's loving care for His children and what true health is. "Health," says Mrs. Eddy, "is not a condition of matter, but of Mind; nor can the material senses bear reliable testimony on the subject of health." ³ When we are conscious of God's presence and matter's unreality, when we entertain thoughts of peace, goodwill, charity, love, we can expect good health, now and always. Even in the face of symptoms of ill health, one need not be afraid to trust oneself and one's children to God.

One Friday some years ago our daughter became ill at school while I was in another city. The child was kept in the nurse's room, because she refused medication and also the opportunity to go to a relative's home nearby where the family are not Christian Scientists. Later I was called to come take her home. She appeared quite ill and feverish, and in the night complained of a painful ear. We were having help in Christian Science; that is, we were having a practitioner pray for her, or give her treatment. This loving friend also fortified me. The condition seemed to indicate a mastoid infection. The practitioner's assurance to the child and to me of God's ever-present love and care was felt. I knew I had to close my eyes to this picture of life in matter and know that disease was not in charge but that God was.

As our fear lessened, we became calm. The child slept the next night, and in the morning her pillow showed that the ear had drained. All pain and fever had vanished. She was in school on

Monday. With continued treatment her hearing was completely normal by the following day, and the mental surgery was complete.

Do you think Christian Science puts God in charge? No, God is already in charge. We have only to yield to this fact and trust it. We must give up belief in the evidence of the material senses and cling to the spiritual facts. We must let God shine through. When we take time to study and pray and learn more of our true origin in God, we find ourselves whole and well, not looking for health in a body. Spiritual knowing will free us of limitations of all kinds, and we will find ourselves willing to trust God not only with our business, our land, our home, but also with our children and our health.

Has error been taking over in your life? You can change that right now by knowing that God, good, is indeed in control. You will find that Christian Science is everything needful in everything. Fears, loneliness, lack, ill health, are not real; they are impostors that—if accepted—would keep you from seeing that God is in charge of you and yours. All good is from God—and only good. Christ Jesus, the Way-shower, taught us that all the good he embodied and expressed came from God. He asked: "Why callest thou me good? there is none good but one, that is, God."⁴ Our Way-shower tells us the right way. If we follow, we *know* who is in charge.

¹ Luke 12:32; ² *Science and Health*, p. 379; ³ *ibid.*, p. 120; ⁴ Mark 10:18.

ASK ME AGAIN AND I'LL TELL YOU THE SAME

How are you?

To ask me how I am is to ask me what I am.

What I am, how I am, is the heart of who I am.

Who are you?

To ask me who I am is to ask me why I am.

Why I am who I am is how I am what I am.

And the whole of how and why and what I am is the great I AM
being *who He is*.

GERALDINE KARP

An Interview: with an inventor

Over twenty years ago George Cole set out to design the perfect water faucet—one that would never leak or wear out. His maintenance-free, single-control valve system is revolutionary. In this interview Mr. Cole, an inventor from Pebble Beach, California, talks with Carl J. Welz about how responding to the power of Spirit frees our thinking from limitation and can lead to technical innovations.

I had been experimenting on single-control mixing faucets and had made several unsuccessful prototypes. One night before I went to sleep, I had a good session of praying about my career. It seemed to be foundering at the time. I realized that a whole new concept of valving had to be discovered. The mechanical aspects and the ordinary problems of conventional plumbing design—such as corrosion, wear, and lack of lubrication—led to many seemingly unsolvable problems.

The old methods resulted in deterioration of the washer materials and the metal too?

Right. Those were the problems. I woke with the whole new concept before me, completely feasible and remarkably complete. I got up quickly and put my design on paper.

Was there something in your study as a Christian Scientist that prepared you for this, that led you up to this point?

Yes, the whole thing was approached from a standpoint of solving a problem through prayer in Christian Science. Mainly, the trust that divine Mind was guiding me, the understanding that I could look to God for new concepts.

You don't mean that God invented the faucet, do you?

No. But the new concepts that came to me for the faucet came through my understanding of God as the source of my being. Mrs. Eddy says, "God gives you His spiritual ideas, and in turn, they give you daily supplies."¹

My work in the laboratory was always enjoyable and accompanied by high expectations. But now I began to see that my responsibility was not so much for the success of the project as it was to respond to the power of Spirit, God. I knew the power of God over so-called mortal limitation makes mechanical things work, because mechanical things are actually mental concepts. Insofar as my concepts are born of spiritual ideas emanating from God, Principle, Truth, it is right for them to work. In *Science and Health* Mrs. Eddy writes: "The devotion of thought to an honest achievement makes the achievement possible. Exceptions only confirm this rule, proving that failure is occasioned by a too feeble faith."² Helpful, too, was the injunction from Proverbs: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."³

The thought that came to me during this time was to not use any preconceived ideas of what had already been done, but to trust God to help me gain a completely new concept. I cleared my thought very specifically of anything that had been done previously. I was ready to leave it completely to the Father. I knew the inspiration would come from Him to indicate how or what should be done. And it did.

That was when you woke up with the whole concept clearly defined?

Yes. And since that time Christian Science has continued uppermost in every design phase of my work. It's led to several other new concepts, all involving a completely new technology in valving, to the point where we've been able to use rubberlike materials differently than they had ever been used before.

The challenge was to completely contain two unreinforced rubber tubes through which the hot and cold water is proportioned by a cam for flow and temperature. We were faced with seemingly

imponderable variables working in three dimensions with several actions all interrelated and compounded.

These were all worked out by applying the truths of Christian Science. We were able to open up an altogether new means of isolating a self-lubricating, self-adjusting mechanism from the contamination that usually ruined such a product.

Exactly how did you apply the truths you learned in Christian Science to these problems?

Well, to me, being challenged in new dimensions meant first of all bringing into focus the perfect nature of God's spiritual creation. God, Mind, Principle, is absolutely perfect. Christian Science stresses reasoning from cause to effect. Perfect cause, perfect effect. Perfect God, perfect man. Perfect Mind, perfect idea. "The divine Principle, or Spirit," Mrs. Eddy writes, "comprehends and expresses all, and all must therefore be as perfect as the divine Principle is perfect. Nothing is new to Spirit. Nothing can be novel to eternal Mind, the author of all things, who from all eternity knoweth His own ideas. Deity was satisfied with His work. How could He be otherwise, since the spiritual creation was the outgrowth, the emanation, of His infinite self-containment and immortal wisdom?"⁴

In a tough testing program there have been no failures in the field in over three years. In fact the device improves with use!

Is there a parallel between the reasoning you use in your design work and in your application of Christian Science to other problems—to your life or to your own identity?

Consciously and constantly, every day, I'm dropping the old for the new. By that I mean giving up the "old man" for the "new man" that Paul referred to—the mortal for the spiritual.⁵

Mrs. Eddy says, "Creation is ever appearing, and must ever continue to appear from the nature of its inexhaustible source."⁶ God's universe is complete, but the individual who drops preconceived notions of what can be done humanly sees ever-unfolding ideas in terms of new concepts. I saw that design unfold in a way that could never have happened just through material reasoning. In fact, if I had had a college background in mathematics

and engineering—which my liberal arts major did not give me—I would have “known” it would not work.

But it did work. And you saw it before it was technologically possible to do it.

That's right. It took years for some aspects to be worked out. I had to wait for the development of materials to make the new design possible.

In the early years of Christian Science even the people Mrs. Eddy taught didn't seem to be able to keep up with the idea she had discovered. Later they began to be able to grasp and practice it. There seems to be a parallel here. Your design came way ahead of the world's readiness to see it. But you stayed with it until finally the technology occurred.

I think we might put this another way too. There's a word Mrs. Eddy didn't use but it's very common now—the word “catalyst.” The catalyst is an agent which is added to something and which causes a reaction. But the catalyst, or that which causes the reaction, does not change, nor is it depleted. Mrs. Eddy's discovery of the Science Christ Jesus taught is the greatest catalyst in human experience that we've had. She threw a new dimension, as Jesus did, into the bubbling thought of the times. It is causing a reaction. But Christian Science, the catalyst itself, has not been depleted or changed in any way.

With inventing a new product, the catalyst can be the truth Christian Science reveals—perfect Principle and perfect idea. This truth put into receptive thought allows that thought to respond in such a way that it drops the old for the new. One's thought then can develop something completely foreign to the prevailing way of doing things. As a result we have a new useful concept or product, or a new and higher state of thought which echoes in human terms God's infinite spiritual idea.

Transcending the concepts of natural science, Christian Science is working right now in many aspects of my experience with mathematical accuracy. I'm awed at seeing it in action as provable Science. Natural scientists have said to me, “This can't work.” But it is working!

Your concept of the vitality and practicality of Christian Science is startling.

I like the way Mrs. Eddy compared it to the three measures of meal, in Jesus' parable, working until human thought is leavened.⁷ At some point in our search for truth this leavening is perceivable as demonstration. The leaven works in a natural healing way through catalytic action. The agent is not depleted, but the perfect result is revealed wonderfully. It's all the result of scientific, inspired prayer.

¹ *Miscellaneous Writings*, p. 307; ² *Science and Health*, p. 199; ³ Prov. 3:5, 6; ⁴ *Science and Health*, pp. 518-519; ⁵ See Eph. 4:22-24; ⁶ *Science and Health*, p. 507; ⁷ See *Science and Health*, pp. 117-118.

A vital, uplifting, indispensable force

Undefeatable Joy

WELLMAN E. GERKE

Undefeatable joy is a vital factor in well-being and well-doing. It is indispensable in expunging through Christian Science practice any belief in evil as real. This powerful joy is spiritual. And as we grow in our understanding of God, Spirit, the source of all real joy, we express more joy.

Paul exhorted the early Christians, "Rejoice evermore."¹ He also urged, "Rejoice in the Lord alway: and again I say, Rejoice."²

This is one biblical demand humanity would undoubtedly carry out willingly if it knew how. In a world full of anxieties and a multiplicity of individual and national problems, the human heart longs for what often seems impossible—a just reason to rejoice continually. The question might be asked, "How can one who is poor, alone, aged, ill, or sorrowful over past failures and injustices always rejoice?" Paul's demand that all followers of Christ continually rejoice

implies that we have the ability to do just that, regardless of the circumstances.

But the ability to rejoice even under the direst circumstances has more behind it than just human desire and effort. It is based on an actual, ever-present, ever-operative spiritual reality—a divine law of good. Christ Jesus always taught and healed from the basis of God's laws. On the eve of his crucifixion he said, "I will see you again, and your heart shall rejoice, and your joy no man taketh from you."³ Accepting the promise that no man can take our joy as divine law, and applying it continually, we are greatly blessed. We find we never can be deprived of our joy.

The Bible demands that we cultivate the consciousness and practice of this quality. The words *glad*, *happy*, *joy*, *rejoice*, and so forth appear hundreds of times in the Scriptures. The Bible does not indicate that we can just sit and wait for joy to drop into our lap, much as we might wait for an apple to fall from a tree. "Be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy,"⁴ says the prophet. And elsewhere, "With joy shall ye draw water out of the wells of salvation."⁵ Admittedly, it sometimes takes vigorous prayer to crowd out with joy the misty shadows of gloom, depression, hopelessness, apathy.

Mrs. Eddy, who found this law of joy an understandable and uplifting force, writes: "If you wish to be happy, argue with yourself on the side of happiness; take the side you wish to carry, and be careful not to talk on both sides, or to argue stronger for sorrow than for joy. You are the attorney for the case, and will win or lose according to your plea."⁶

Joy is not something that comes and goes, dependent on matter or persons or circumstances. It is ever present, inherent in each individual idea of God, because it is an attribute of God, the source and substance of all ideas. Man, the likeness of God, forever surveys the spiritual universe with joy, beholding only good, for all reality is good only, derived from God. An understanding of this harmonizes every situation.

Having the sure foundation of spiritual understanding, one can build a superstructure of joy—the joy that makes service and giving and patient waiting and doing for others such pleasure. The joy that

makes the commonplace uncommon, the joy that is endued with the sparkle, zest, and freshness of ever-present divine Life. The spiritual joy that neutralizes and destroys all error, all bitterness, monotony, sorrow, disgrace, derangement, friendlessness.

Fullness of joy destroys the sense of lack. All troubles stem from a belief of lack. Joy routs it. Even where evidence of triumph does not quickly appear, persistence in claiming joy and living joy gives us the strength and assurance to assert our God-given mastery over adversity.

As one fills his thought with joy and gratitude, he knows he reflects God's power over the adversary, or deceiving material sense. How, for instance, can tension abide in the presence of joy? How can dullness and monotony find audience in the glad thought? How can weakness persist? How can resentment, worldly opinions, false imaginations, hang around? They just cannot.

We have reason to be joyful. Look at man, the beloved of God. How serene he is—how strong, whole, beautiful! How grand he is! Could God make anything not grand and beautiful? How expressive of good man is, how lovely and beloved; how intelligent and glorious, reflecting the glory and wisdom of God! How pure and progressive is the man of God's creating! When we know who we really are, no wrong sense of man *can* take our joy from us, and the true sense of man certainly will not.

¹ I Thess. 5:16; ² Phil. 4:4; ³ John 16:22; ⁴ Isa. 65:18; ⁵ 12:3; ⁶ *Christian Healing*, p. 10.

QUATRAIN

When ills portend,
 when pleasures pall,
 seek truer friend—
 let Love be all.

MAURICE JAY

Our New Business

WILLIAM C. FERGUSON, III

I am starting a new business, and it's just wonderful! The hours are long (twenty-four hours a day) but the rewards are very good—unlimited good, in fact—and the opportunity for growth is endless. I'm really excited about the prospects.

Would you like to join me in this new venture? Let me tell you how you can apply. First of all, there is no limit to the number of openings, so don't worry about that. Anyone who wants to join can, right now in fact. All we need is a desire to serve our employees loyally—make a commitment, so to speak—and the benefits will begin immediately.

Have you guessed that I'm speaking of God as our employer?

What does He demand of His workers? Christian Science makes it very clear. We must honor Him by knowing ourselves to be made in His likeness and by seeing everyone—no exceptions—in the same light. This we must do constantly and consistently, even if we are faced with obstacles or problems. This activity we must solemnly and unreservedly accept as our work.

What is our employer like, and how do we serve Him? He is divine Mind, so we need to recognize and prove the spiritual fact that in our real selves we always reflect intelligence. He is also Soul, the source of beauty, harmony, and grace, and these qualities need to become evident in everything we do. He is Principle, so we must obey His laws and put off any so-called laws that aren't His. We face many false laws, but His law, obeyed, always prevails. He is Spirit, so we have to constantly know the presence of good and look for it in ourselves and others. He is Love, so a sincere desire to bless others must govern us in every effort and decision. He is Truth, so integrity and honesty are the watchwords—honesty with Him, with others, and, above all, with ourselves. And He is Life. This means

that His goodness never stops. We must enjoy and express it forever.

You know Christ Jesus asked his mother and Joseph when he was just a boy, "Wist ye not that I must be about my Father's business?"¹ And later on, as a young man, he said, "My Father worketh hitherto, and I work."² He saw his work—as we must see ours—as the need to express the will of his Father, God.

Mrs. Eddy has described our business this way in *Science and Health*: "The Divine Being must be reflected by man,—else man is not the image and likeness of the patient, tender, and true, the One 'altogether lovely;' but to understand God is the work of eternity, and demands absolute consecration of thought, energy, and desire."³

Challenging? Satisfying?

We can look forward to each new day with a genuine expectation of good in the degree that we are faithful workers with and for God.

¹ Luke 2:49; ² John 5:17; ³ *Science and Health*, p. 3.

CONTINUITY

Let me be active in my expectation
receptive, but not passive in my hope
ready to prove God everywhere
(continuing in prayer)

Let me be listening more often
not talking quite so much
till I become more sensitive, aware
(continuing still in prayer)

Let my doors be open to the inspiration
that Love will send
like freshening air
(continuing, O continuing, in prayer)

DORIS KERNS QUINN

Just Follow the Directions!

Philip James Arbogast



My mother walked into the family room one evening and found me sitting on the floor working with a construction set. She looked at the work and asked, "Philip, how did you ever construct such a complicated building?"

"Oh, it was easy," I said. "I just followed the directions."

One morning later on I was unhappy because one of my best friends didn't seem to like me anymore. And because this boy had been teasing me on the school bus, I didn't want to have to go to school that morning.

Hearing about this problem, my mother suddenly remembered what I had said about the construction set.

She reminded me that whenever we have a problem—any kind of problem—it can always be solved by following the directions. I thought at once of the Tenets of Christian Science that Mrs. Eddy gives us. The first of these says, “As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life.”¹

“Let’s follow the directions given us in the Bible portion of this week’s Lesson-Sermon,² and we can solve this problem,” my mother suggested. So we got out the Bible and read in Matthew Christ Jesus’ words, “Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven.”³

Then in *Science and Health* we read the sixth tenet, which says, “And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure.”⁴

I knew that I had to think differently about my friend. The answer wasn’t to stay home from school but to go and express God, Love.

As I was leaving the house to wait for the school bus, my mother called to me, “Follow your directions!” And I did.

I followed those directions, and it worked so well that I invited my friend home. We had such a good time with each other that there was no longer any problem.

This healing made me very happy, but—more important—I was grateful to learn I could turn to the Bible, the Word of God, and find the answer to any problem. I knew I just had to follow directions!

¹ *Science and Health*, p. 497; ² in the *Christian Science Quarterly*; ³ Matt. 5:44, 45; ⁴ *Science and Health*, p. 497.

A Table in the Wilderness

Audrey E. Harris



It was in the mountains that Claudia really learned that God is ever present and always cares for His children.

Since she was a very small child, Claudia and her family had spent part of their summers hiking and camping in the California High Sierra. Several weeks each year they put their food, clothing, and sleeping bags on their backs and backpacked into the wilderness areas where they rarely saw any other campers.

On these trips their parents taught the children how to survive in the mountains. Their father showed them the techniques of constructing temporary shelters from plastic drops they carried, of building safe and manageable campfires, of choosing safe footing while climbing. They always made safety the first concern.

Claudia and her sister and brother learned menu planning that would provide light-to-carry and easy-to-prepare meals, and the

whole family refused to tolerate litterbugs. In fact, most times they left a campground tidier than they had found it.

Gathered around the campfire at night, they sang songs and told stories, and their mother used these times to speak of God and His ever-presence.

She would tell them that God's goodness and love were just as close to them there in the starry night as in their bedroom at home. On the trails, by the streams, next to the campfire, or climbing a mountain, they could never be beyond God's care, as God was everywhere—infinite, filling all space.

As the Apostle Paul knew, neither "height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."¹

There in the glow of the campfire, they learned to trust in God's protection and to know that the darkness held no fears. As Mrs. Eddy writes, "Divine Science, the Word of God, saith to the darkness upon the face of error, 'God is All-in-all,' and the light of ever-present Love illumines the universe."²

Claudia had several opportunities to prove God's care and love during her summers in the mountains. One day she and her sister decided they would climb a jagged peak. Thoroughly prepared for the adventure by several years of experience and knowledge, they packed their lunch, put on their hiking boots and warm sweat shirts, and after listening to their father's instructions to choose handholds and footholds carefully and not to overextend to places they could not get down from safely, they went out on the trail.

After several hours climbing through rock chimneys and hand-over-hand up the ridges, they looked down upon their camp, which appeared like a miniature far below. Then half an hour later they were surprised to find themselves on a narrow ledge that led nowhere. Somehow they had missed the climb path upward and could go neither up nor down.

At first they were afraid. But Claudia suggested they sing Mrs. Eddy's hymn that begins "Shepherd, show me how to go."³ As their voices filled the thin air two young men appeared on the trail below them. With climbing ropes these boys helped the girls down. Together the four found the right trail and proceeded along it until they reached the summit. Proudly they signed the climbing register

on the peak to record their achievement. The girls silently thanked God for their safety.

Later, when Claudia was sixteen, after many wilderness trips the family decided they were ready for the "big one"—the climb to Mount Whitney at 14,495 feet above sea level.

There were nine of them in the party, five adults and four teenagers, with three burros, and they planned on two weeks for this adventure. The final days were set aside for them to make the ascent and return to civilization.

Everything went as planned. After an exhilarating climb they finally stood on top of the second-highest mountain in the United States. The next day they began the sixteen-mile return over one of the most rugged passes of the Sierra. By noon a snowstorm divided the party into three widely separated groups, high above timberline. Unfortunately the lunches were on the backs of the third group, and the young climbers in the lead became very hungry.

As they hiked along the difficult trail, Claudia suggested they turn to God to care for them and meet all their needs. Her brother and his teen-age friend, who also were Christian Scientists, thought about statements they remembered from Sunday School.

The words of a hymn came to Claudia as she walked along:

Wherever He may guide me,
No want shall turn me back;
My Shepherd is beside me,
And nothing can I lack.⁴

Eight hours from the time they began the climb, three very weary and hungry young people stumbled into their planned camping site. Sometimes, deep in the wilderness, hikers heading for home leave extra canned goods for future campers. So there on the stone campfire stove were three unopened cans of pork and beans—one for each of them!

The three grateful climbers opened the cans and ate their first meal in many hours, thanking God for His provision.

Claudia exclaimed happily: "Don't let anyone ever tell me God can't set a table in the wilderness!"

¹ Rom. 8:39; ² *Science and Health*, p. 503; ³ *Christian Science Hymnal*, No. 304; ⁴ *ibid.*, No. 148.

Editorials



GEOFFREY J. BARRATT
Editor

NAOMI PRICE
Associate Editor

NATHAN A. TALBOT
Associate Editor

The End of Ignorance

Ignorance is the objectified human belief that consciousness and intelligence are mortal and can be fluctuant or away somewhere else. This is so whether it appears as ignorance of God, Spirit, or as human gullibility, or mental darkness. But the spiritually scientific fact is that God, the only cause, is all consciousness and intelligence. Ignorance, then, is illegitimate and unreal.

This significant truth is demonstrable in human affairs. To realize spiritual facts is to play a part in ending ignorance, whatever its form. The importance of doing this is pointed out by Mary Baker Eddy: "It is ignorance and false belief, based on a material sense of things, which hide spiritual beauty and goodness. Understanding this, Paul said: 'Neither death, nor life, . . . nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God.'"¹

Scientifically speaking, it is the height—or, better, the depth—of spiritual ignorance to believe that man and the universe are separated from God. But the end of ignorance can be confidently predicted because in the reality of being it has no beginning. Further, the termination of ignorance is present fact, not future prophecy. Reasoning confidently from this basis, we can begin negating any gullibility or inanity seeming active in our own thought. Such reasoning will help expose even unconscious naïveté, enabling us to be more alert—more impervious to extravagant claims of advertising, as well as more resistant to claims of disease.

Ill health has its roots in ignorance. It is produced by ignorance of Spirit, the only substance. It is maintained by ignorance of divine Life as the only source of action and of man's spiritual

and incorporeal nature as Life's idea. The way to health, however, is not merely through uncovering its roots in ignorance but through spiritually realizing that belief in misconceptions is not only unwise but unreal. Mistaken beliefs are not of God but arise in animal magnetism.

Animal magnetism, the subtle mental argument that ignorance is an actuality, would expose our thought to mediocre and inane things, and close it to Truth. But because there is only one level of consciousness—the wholly divine—animal magnetism is more than self-frustrating—it is always unreal.

To demonstrate the presence of the one divine consciousness is to discover new worlds of enlightenment and delight. It is to become a more innovative and adaptable business person and a more effective parent. It is to become a more creative and percipient thinker. It is to contribute to a more thoughtful world. And to a more mentally alive church.

Education, which aims to overcome ignorance, is inevitably deficient to the degree that it's pervaded by false, material assumptions. This is not, of course, to undervalue all human education. But ultimately the highest education must be seen as that which opens out to us pure reality: the infiniteness of Spirit and its spiritual creation. Because Christian Science reveals the nature of real consciousness and of ultimate reality, it is the supreme educational system, the preeminently successful enemy of mortal ignorance. The content and the methods of conventional education need the enrichment of the metaphysics of divine Mind. But for this to happen in increasing measure, we must be prepared to evidence this enrichment ourselves, and to the greatest possible degree.

If we are to break down general skepticism as to the practical truths of divine Science—and to add to general spiritual enlightenment—we need to exercise sharper insight and better judgment in our own doings. Each scientific rejection of claims of error, no matter how or where they appear, will aid us in this. The replacement of each argument of ignorance with the affirmation of omnipresent intelligence will add something to the wider acceptance of Truth.

Given the high development of modern communications, opportunities to deny claims of ignorance and to affirm the action of divine Mind are more than abundant. Television, magazines, news-

papers, films, can look like an intermixture of two things: murky ignorance and clear intelligence. Through Science we can understandingly filter out the former and at the same time be genuinely cognizant and appreciative of the latter.

Because, in the final analysis, what we see and experience humanly is the expression of thought (that is, it's the subjective state of human consciousness), we will concretely help improve the media by this spiritually scientific editing. In other words, the more we give way to the divinely intelligent, and see through the false pretensions of mortal ignorance, the more we will find evidences of the presence of divine intelligence in the world about us. This may appear as better government, sounder education, richer entertainment, or whatever.

Believing in the absence of genuine intelligence is the basis of mankind's troubles. It's the source of all misunderstandings, ranging from individual to international. But ignorance can be scientifically challenged and put aside as an irrational imposition on humanity. Christ Jesus' healings and teachings are prime examples of this being done.

We hasten the universal recognition of divine reality by affirming that right now, here and everywhere, the divine Mind and its ideas comprise the sum of all being. Truly, the end of ignorance is now.

GEOFFREY J. BARRATT

¹ *Science and Health with Key to the Scriptures*, p. 304.

Affirmative Discrimination

It was a fairly typical Wednesday evening testimony meeting in a Christian Science church. I noticed the two young strangers. They had wandered in to observe our service. The First Reader read inspiring selections from the Bible and from *Science and Health* by Mrs. Eddy. Healings and comments shared by those in the congregation provided useful spiritual insights. And then it happened! I mentally cringed as one testifier made statements that could certainly mislead or confuse someone new to Christian Science.

After the service I chatted briefly with the newcomers, and one

of them said how much he appreciated the service and how helpful the testimonies had been. Of course, he said, there was the one that was obviously inconsistent with the readings and the other comments. The young man had clearly distinguished what was helpful and valid from what wasn't.

From time to time aren't all of us newcomers or strangers to a host of ideas, concepts, and sometimes rumors? How well do we recognize important distinctions between truth and error, fact and fiction, reality and rumor? What enabled that young man to make the proper distinction? In fact, what gives any of us such a capacity when we are faced with the unfamiliar or with conflicting evidence?

The answer is found in a vital, spiritually based capacity one could designate as "discrimination." While this term has sometimes taken on a negative tone, we shouldn't lose sight of the fact that it also has a very positive and affirmative meaning. We each need the ability to discern between right and wrong, the true and the false.

If we fail to protect and then effectively exercise our ability to discriminate, that capacity may become fuzzy and uncertain. And then we become more gullible and easily duped by personal opinions.

When evidence conflicts, how can we exercise discrimination and draw correct conclusions with certainty? Christian Science offers a dependable answer. While human reasoning would draw us into a deeper analysis of disputed points, the unerring approach is to look away from them and look directly to divine Mind.

God, Mind, knows all that can be known. He never errs. His understanding is infinite. His facts are wholly spiritual. Man's relationship to God is not as an uncertain mortal, traipsing through a world of unknowns, trying to sort out the bad from the worse. Instead, man is the expression of God. He expresses the perfection and certainty of Mind. God is not faced with a selection process, nor is man placed in such a dilemma. Mind's knowing is actually the very source of all true facts.

And so our purpose is to recognize and give evidence that God and His infinite goodness constitute the only facts, the only truth. It comes naturally then, both in thought and deed, to deny validity or reality to that which is void of perfection. Such an approach brings healing to human circumstances. Its practical effect is in enabling us to properly distinguish the sound and supportable from

the questionable and erring. The two newcomers to the testimony meeting were no doubt blessed by the prayers of those in the congregation who were affirming the purity of the truth and man's discernment of it.

We are all called upon from time to time to discriminate between what is factual and what is exaggerated or mistaken or false. Mass media advertisements, a controversial church issue, political rhetoric, jury duty in court, and a host of other situations may require firm perception. Turning to God and His ever-present knowing blesses our efforts to exercise a spiritual sense of discrimination.

As an example, suppose a controversial issue had developed in your community and many allegations and accusations were being given widespread attention through the media. As a concerned citizen your spiritually established poise and settled assurance that Mind reveals itself could help subordinate community emphasis on personality and open thought to legitimate issues.

It is spiritual-mindedness that enables one to recognize the facts. When one accepts Mind as his only source of intelligence, limitations of the human mind begin to subside. The doubts and unknowns recede. A sense of certainty begins to dawn. And, of vital importance, clear distinction between valid human facts and distorted or untrue claims comes clearly to light. Human thought begins to reflect, at least in measure, the unerring Mind. What one needs to know humanly is adequately and naturally revealed. Thus the practical effect is the capacity to view the evidence free of prejudice and the sway of personal opinion and to recognize what is conclusive. Mrs. Eddy wisely counsels, "Leave the distinctions of individual character and the discriminations and guidance thereof to the Father, whose wisdom is unerring and whose love is universal."¹

Christ Jesus taught a valuable lesson about learning to discern legitimate facts. After the crucifixion, doubting Thomas felt the need to see and feel the personal evidence before he was persuaded of the facts. Jesus said, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."² Indeed, blessed is that individual spiritually-minded enough to perceive and trust what Mind reveals.

NATHAN A. TALBOT

¹ *No and Yes*, pp. 7-8; ² John 20:29.

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Testimonies of Christian Science Healing

[Original in Portuguese]

For me, becoming acquainted with Christian Science was like being born again. I was suffering from spinal trouble, took cold frequently, and had asthmatic bronchitis and continual headaches. I was in despair, because I had undergone many treatments without result and at one time had even turned to one of the magic cults. I was scarcely able to work at my profession of hairdressing.

One day, among those who called was a Christian Science practitioner. She spoke to me for the first time about this Science. This awakened in me a great desire to know the truth. I bought the textbook, *Science and Health with Key to the Scriptures* by Mary Baker Eddy, and "ate it up," as it says in Revelation (10:10).

Having improved considerably, on Thanksgiving Day of 1973 I started attending the local branch church and then began studying the Lesson-Sermons in the *Christian Science Quarterly*. I was completely healed of all of the physical troubles mentioned, and I enrolled my son in the Sunday School. He, too, was healed of asthma. An abscess in my son's ear opened during the night, after I prayed and read passages from the Bible aloud to him, telling him to listen to the Word of God.

I am very grateful to God, our Father-Mother, and for Christ Jesus, our Saviour. I am also grateful for the work of Mrs. Eddy, whose writings help us to know God. I say, like Job (42:5), "I have heard of thee by the hearing of the ear: but now mine eye seeth thee."

(Mrs.) CENY SILVEIRA DOS SANTOS
Porto Alegre, RS, Brazil

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—THE EDITORS.

During the summer of 1974 I became aware of an abnormal condition in the abdomen and called upon a Christian Science practitioner for treatment through prayer. During the second telephone call she asked me whether I was entertaining any idea of having an operation. Since I have known of Christian Science most of my life and have witnessed many healings, it was natural for me to reply that I had no other thought than to rely radically on Christian Science for healing.

I had prayerful help off and on, but the condition grew steadily worse, and I began to buy dresses one and then two sizes larger to try to hide the condition. One morning during the following summer of 1975 I suddenly became completely incapacitated and was taken by ambulance to a nursing care facility for Christian Scientists near my home.

Years earlier in South Africa, the country of my birth, my mother, who was a sincere student of Christian Science, had to go to a medical hospital when she needed intensive nursing care. In that country at the time, the laws did not recognize a nursing facility where there was no medical care and diagnosis. How deeply grateful I am that in the United States the law does allow such nursing facilities to operate. This enabled me to follow through on my decision to rely radically on Christian Science.

Christian Science treatment by an experienced practitioner was given daily. When I was able to use the telephone, I called her every morning, and twice a week she came to see me. All the while, I felt the support and encouragement of the Christian Science nurses, who showed the utmost tenderness, compassion, and care.

I feel that three things contributed to the beautiful and complete healing, which took place within two months. First, my firm stand to rely radically on Christian Science; second, the discipline I felt I needed to express to get out of bed in the mornings to read and study the Lesson-Sermon in the *Christian Science Quarterly*, no matter how great the discomfort I felt or the almost overwhelming drowsiness after sleepless nights; third, the willingness required of me to face up to latent errors of thought. When these were uncovered—errors such as self-will, self-justification, a false sense of responsibility, and others—I had to work diligently to impersonalize and destroy them as we are taught to do in Christian Science. I am

deeply grateful for the patience and wisdom of the practitioner who helped me all during this time of great need.

In addition to Bible passages and passages from *Science and Health* by Mrs. Eddy and from her other writings, which the practitioner gave me to study, I often repeated from memory "the scientific statement of being" and the answer to the question "What is man?" from *Science and Health* (see pp. 468 and 475), the ninety-first and twenty-third Psalms, and many of the hymns from the *Christian Science Hymnal*. Gradually and inevitably my freedom came—a freedom beyond what I had known before.

This last summer, 1976, I was very active mentally and physically, and enjoyed a week with friends in Florida, where I went swimming and bicycling with complete freedom and keen enjoyment. My heart was filled with gratitude to God for Christ Jesus, who showed us the way, and for Mrs. Eddy, whose life of unselfed love gave us *Science and Health*.

(Miss) MOIRA CASTLE
St. Louis, Missouri



The study of Christian Science has transformed, enriched, and uplifted my life. It is truly gratifying to find a religion that brings God close, illumines the Bible, explains man and the universe clearly, and demonstrates the teachings of Christ Jesus.

In the past four years I have had healings of sprains, influenza, and infection. Dental needs have been met through prayer. Especially inspiring to me has been the working out of employment, which continues to be an ongoing unfoldment of new ideas and rewarding activity.

About three years ago I felt I wanted to leave the teaching profession, and I prayed for direction. That year I had taught a very difficult class. Although much progress had been made, there were apparently more lessons I needed to learn; consequently, I felt guided to stay on in the school. As the new school term approached, I was apprehensive about the group of pupils I would be teaching next, since they had an unpleasant reputation. At that point I realized I needed to straighten out my thought. Otherwise, I would be in for

an even more eventful year than the previous one! The references in the writings of Mrs. Eddy on *children, control, trust, and obedience* offered reassurance. By the time school opened, my fear had been replaced with quiet confidence, joyful expectancy of good, and an eagerness to express Godlike qualities in this work. As a result I had the most harmonious year ever, with a very responsive class.

I still felt the desire to expand my sphere of employment and again prayed earnestly for direction. The angel thought came to go ahead, not back, and divine Mind would open the way. Confident of God's presence with me, although I had no definite idea of what was in store, I resigned my teaching position at the year's end. After that, I devoted myself to prayer and study to correct any fear, doubt, or false sense of responsibility; to understand better my right place in Mind, and that my support, employment, and supply come from God. I felt at peace with the decision to let Mind open the way, which brought continuous productive activity. Never did I have to seek work, but I sought first the kingdom of God, then waited for inspiration and direction. Seven types of employment have come to me—some in fields not tried before—which have provided an expanded sense of freedom, flexibility, spontaneity, and variety.

A recent demonstration concerned supply. In seeking this healing my motive was not merely to meet my own financial needs but, more importantly, to contribute to my church. It became very clear that the fact or reality of being is that God made man totally complete. Man is heir to all that God is and has. Through daily prayer I expanded my understanding of such terms as *abundant, supportive, solvent, prosperous, and undepleted*. After approximately two weeks of concentrated prayer and study, I received a notice in the mail about a fund to which I had been contributing during previous employment. This money had been available to me for several years, completely unbeknown to me, and provided the means for contributing substantially to The Mother Church, my branch church, and students' association.

Needless to say, I count Christian Science as my most cherished blessing. I feel especially thankful for membership in The Mother Church, for the growth in spiritual understanding that comes from being active in a branch church, and for the tremendously strength-

ening experience of class instruction, which has instilled in me a greater desire to serve the Cause of Christian Science in the world today.

(Miss) PAMELA JANE NIELSEN
Thousand Oaks, California



During my younger years and into my twenties I was plagued by a speech difficulty. An operation in a medical hospital in my childhood failed as a solution. The healing came after I became an active student of Christian Science, after I had joined The Mother Church and a local branch church and was asked by the executive board if I would serve as a Sunday School teacher.

This invitation to teach Sunday School presented a real challenge. In ordinary circumstances I had learned to cope somewhat with the handicap. Reading aloud was out of the question. To teach a Sunday School class seemed an impossibility. I prayed about it. To refuse the appointment on the basis of fear and lack would be for me to admit continuing limitation. To accept the appointment I would have to have a changed mental outlook.

I could see that the Sunday School was an activity provided in the *Manual of The Mother Church* by Mrs. Eddy. I was beginning to understand that the purpose of the activities identified with the *Church Manual* is a God-governed purpose, and complete. I was learning that those who truly identified spiritually with the idea of The Mother Church and its *Manual*-based activities identified themselves as well with the spiritual completeness of God's creation.

I accepted the appointment. As I wrote the letter of acceptance the speech handicap faded from my consciousness. It no longer appeared to me as a reality. The physical difficulty also disappeared. I was healed and able to do the work required. Later I served for three years as First Reader in another branch church. Mrs. Eddy says in *Science and Health with Key to the Scriptures* (p. 192), "Whatever holds human thought in line with unselfed love, receives directly the divine power."

A few years ago, when my whole physical system was tending to become totally inactive, the instructions of Christ Jesus (Matt. 6:28),

“Consider the lilies of the field, how they grow,” helped me to find healing. Unable to move much, read much, or even to think much with clarity, my attention was drawn, by the recollection of these words of Christ Jesus, to the flowers growing outside my window. I was grateful for them. As my gratitude for their spiritual significance and goodness deepened, so also did my spiritual understanding of divine Truth, Life, and Love. Appreciation for each individual flower expanded until more of God’s goodness was seen expressed everywhere and in everyone—including myself.

As this spiritual, normalizing process continued in my consciousness it was matched by an equal improvement in bodily health. My health became normal. Mrs. Eddy says in *Science and Health* (p. 261), “Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts.”

I’m grateful for the kindly teacher of Christian Science in Glasgow, Scotland, who gave me class instruction and who taught humility, patience, and love by his living example. I’m grateful for the many friends, relatives, and fellow students of Christian Science the world over, who have helped me to realize “that God is no respecter of persons” (Acts 10:34). I understand that all are the children of God, loved equally.

Through Christian Science I am beginning to see the allness of God, good, and that divine Love is the healing Principle. “Truly is God’s counsel gentle,/Truly all His ways are bright” (*Christian Science Hymnal*, No. 178).

ALISTAIR W. LAUDER
Christchurch, New Zealand



My heart is full of gratitude for the understanding Christian Science has given me that God is my Father and my Mother. My healing in Christian Science—restoration of hearing—was proved and witnessed by a Christian Science nurse who was present when the healing took place.

I had the joy of attending The Mother Church for twenty-five years when my home was within forty minutes travel distance of the

Church Center. Also I attended the Annual Meetings and all other special meetings there.

Dental problems have been resolved through prayer in Christian Science. I understood Spirit, God, is substance and our being is rooted and grounded in Love. Man is not material.

I was healed of a boil while on a trip to visit friends, a drive of an hour and a half. The statement that inspired the healing is in *Science and Health* by Mrs. Eddy (p. 14), "Entirely separate from the belief and dream of material living, is the Life divine, revealing spiritual understanding and the consciousness of man's dominion over the whole earth." Just before we arrived, the boil broke and passed off. I had no more discomfort from it and was able to join my friends, rejoicing in my freedom to visit with them.

I had class instruction with one of the early workers in 1925. We read the *Manual of The Mother Church* by Mrs. Eddy, as well as studying *Science and Health*.

I am grateful for the Bible Lessons in the *Christian Science Quarterly*, for *The Christian Science Journal*, *Christian Science Sentinel*, *The Christian Science Monitor*, and *The Herald of Christian Science*. It has been a blessing to serve for twenty-three years in branch church Reading Rooms and Sunday Schools. I am grateful, too, to be a resident at the Arden Wood Benevolent Association.

(Mrs.) ANNA LORD WHIPPLE
San Francisco, California



I can never be thankful enough for having been reared in Christian Science. I attended Sunday School as a young child.

I would like to share a healing of a very distressing skin condition that erupted on my face and body. I began to pray as taught in Christian Science, working with thoughts of purity and humility to know only the perfect man of God's creating. Finally I felt the need to engage a Christian Science practitioner. One night when the condition seemed aggravated, in fear I called the practitioner. Prayerful work was again taken up, and soon I was able to rest quietly and fell asleep. The next day the practitioner told me to look up in *Science and Health* by Mrs. Eddy the following state-

ment (p. 280): "Rightly understood, instead of possessing a sentient material form, man has a sensationless body; and God, the Soul of man and of all existence, being perpetual in His own individuality, harmony, and immortality, imparts and perpetuates these qualities in man,—through Mind, not matter." This was so clear to me that all sense of physical body and sensation vanished from my thought and I felt free and grateful. The condition continued to clear up.

Sometime later the symptoms came again. In great distress again I called a practitioner. Prayerful work was done to sustain me. Then came the moment I knew I must take a firmer stand to completely clear my consciousness of what seemed to be standing in the way. Christ Jesus tells us (Luke 17:21), "Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." "Within you"—within what? Within my own consciousness. Mrs. Eddy tells us (*Science and Health*, p. 254): ". . . the human self must be evangelized. This task God demands us to accept lovingly to-day, and to abandon so fast as practical the material, and to work out the spiritual which determines the outward and actual."

I realized it was necessary to remove from consciousness all personal sense of man, activity, and, most of all, what the human sense beholds. I went about my various duties, both church and home, went on a short vacation, knowing that I could reflect only perfection and man could see only perfection. I asked myself, "What is man? Is he an ill mortal or well mortal, happy or sad mortal, lacking or all-sufficient mortal?" Why, he is none of these. The only man there is, is the man God created, in His own image and likeness, the unchangeable, inseparable, perfect spiritual idea of God. I felt the healing presence of the Christ and found myself completely free and well, knowing that my consciousness could not be contaminated by a false sense of myself or of others. I rejoiced in the knowledge of God's ever-present truth.

How grateful I am to God for Christ Jesus, the Way-shower, and for Mrs. Eddy and her unselfed love for God in giving us this great truth.

(Mrs.) JANE K. DOWLING
Morrisville, Pennsylvania

What a joy it is to be a Christian Scientist! I remember thinking when I was quite young how wonderful Christian Science must be. Attainment of the love, harmony, and joy expressed by close relatives who were students of Science was always something I desired more than anything. Words cannot convey the gratitude I feel to have had that desire fulfilled in membership in The Mother Church and a branch church and in class instruction. The spiritual growth resulting from the yearly association meeting is a real joy to me.

Two years ago I was in an automobile accident. Although I was taken to a hospital, I let it be known I was a Christian Scientist. The doctor and the nurses gave me the full benefit in not prescribing any medication. I was told I had a concussion, numerous abrasions, and a slight fracture. Several times in my life I have had to know that God is my Life, and this was one of the times. I also knew that there are no accidents in God's kingdom and that "in him we live, and move, and have our being" (Acts 17:28). I am most grateful for the prayers of a Christian Science practitioner. The healing has been complete and a great lesson was learned. Daily I thank God for life, and for His love and protection.

I have had many healings, including those of self-pity, anxiety, resentment, loneliness, and depression. I am no longer lonely or depressed, for to be conscious of God's power and presence is to have peace.

Every day I study the Lesson-Sermon in the *Christian Science Quarterly*. But I find it helpful to first give myself a good sound Christian Science treatment, which includes glorifying God, then man in His likeness, and then with humility knowing myself to be that man. In the measure that I really do this, I find my spiritual sense opened to the truths the lesson contains, and my human self is blessed accordingly.

I am joyfully proving Mrs. Eddy's words in *Science and Health* (p. 66), "Each successive stage of experience unfolds new views of divine goodness and love."

(Mrs.) MARION G. PRICE
Chicago, Illinois

Words of Current Interest

Related to the Lesson-Sermon
for April 10, 1977, in the
CHRISTIAN SCIENCE QUARTERLY—
BIBLE LESSONS
Subject: Are Sin, Disease, and Death
Real?

He will destroy . . . the veil (Isa. 25:7)

John Bright writes of this passage in *Peake's Commentary on the Bible* that God "will take the veil of mourning from the face of the world."

In a plain path (Ps. 27:11)

Literally, a level path, or figuratively, one that is straight, just, equitable, or upright.

The mother of Zebedee's children with her sons (Matt. 20:20)

"Children" and "sons" probably refer to James and John (see 4:21).

Let him be your minister (Matt. 20:26)

"Minister" represents a Greek word meaning "servant."

The preparation, that is, the day

before the sabbath (Mark 15:42)

The day before the sabbath, when preparations were customarily made for the sabbath itself, would have been a Friday. Strictly speaking, if evening (six o'clock) had come already (as the verse says), the sabbath day would have begun, because the Jewish day began at sundown. However, some commentators suggest Mark probably meant a few hours before sundown, say at four o'clock in the afternoon.

Joseph of Arimathæa . . . craved the body of Jesus (Mark 15:43)

Literally, in the Greek, "asked."

Lay aside every weight (Heb. 12:1)

The Greek word for "weight" can also mean "burden" or "impediment."

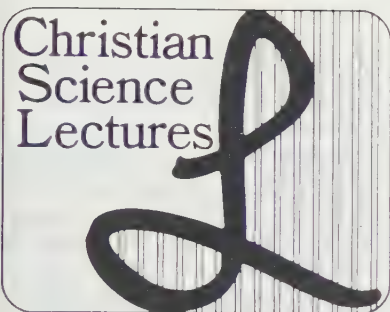
The sin which doth so easily beset us (Heb. 12:1)

The last six words in English represent a single word in the Greek—literally "easily ensnaring." Another very ancient manuscript of Hebrews has instead a word—differing only in a few letters—that means "easily distracting" or "easily pulling away."

Such contradiction of sinners (Heb. 12:3)

Bauer's lexicon suggests that "contradiction," while giving an exact rendering of the Greek, may in this case signify "hostility."

The Lesson-Sermons contain Bible references (King James Version) and correlative passages from "Science and Health with Key to the Scriptures" by Mary Baker Eddy.



Everyone is cordially invited to these free lectures.

‡ Indicates Children's Room available during lectures. Details should be obtained locally.

ENGLAND

AVON—Bristol (Second): Conference Rm., Council House, College Green, 7.30 p.m., Thurs., Apr. 28. "God Is Where You Are" (Girardin)

CUMBRIA—Kendal: Church, Sandes Ave., 8 p.m., Tues., Apr. 26. "See It Like It Is" (Houston)

GLOUCESTERSHIRE—Cheltenham: St. Mary's College, The Park, 7.30 p.m., Tues., Apr. 26.‡ "Our Sonship with God" (Girardin)

GREATER MANCHESTER—Stockport: Town Hall, Edward St., 7.30 p.m., Mon., Apr. 25. "See It Like It Is" (Houston)

HAMPSHIRE—Southampton: Mountbatten Theatre, College of Technology, E. Park Ter., 8 p.m., Fri., Apr. 29. "Our Sonship with God" (Girardin)

LONDON—London (Eighth): Church, 20 Acre Ln., Brixton, 3.15 p.m., Sun., Apr. 24.‡ "God Is Where You Are" (Girardin)

TYNE AND WEAR—Gateshead: Beacon Hill Junior High, Beacon Rise, Old Durham Rd., 7.30 p.m., Thurs., Apr. 28. "See It Like It Is" (Houston)

WEST MIDLANDS—Birmingham (Second): Friends' Meeting House, Bull St., 7.30 p.m., Mon., Apr. 25.‡ "God Is Where You Are" (Girardin)

WEST YORKSHIRE—Otley (First, Rawdon): Main Hall, Leisure Centre, 8 p.m., Fri., Apr. 29. "Dare to Care" (Houston)

WALES

CLWYD—Prestatyn (First, Rhyl): Scala Cinema, High St., 4 p.m., Sun., Apr. 24. "Dare to Care" (Houston)

AUSTRIA

Vienna: Church, 4 Wallnerstr., 4 p.m., Sat., Apr. 30. In German. "Use Your Spiritual Power" (Henderson)

FEDERAL REPUBLIC OF GERMANY

Bad Homburg: Kurhaus, Brüder-Blanc-Saal, 7.30 p.m., Tues., Apr. 26. In German. "Use Your Spiritual Power" (Henderson)

Eberbach (Baden): Kurhaus, Stadthalle, 8 p.m., Thurs., Apr. 28. In German. "Use Your Spiritual Power" (Henderson)

Hamburg (First): Concert Hall, Karl-Muck-Platz, 4 p.m., Sun., Apr. 24. In English. German translation 5.30 p.m. "Who Runs Your Life?" (Holmes)

Schleswig: Domschule, 17 Königstr., 5 p.m., Sun., Apr. 24. In German. "Use Your Spiritual Power" (Henderson)

NETHERLANDS

The Hague: Church, 1 Andries Bickerweg, 8.15 p.m., Thurs., Apr. 28.‡ In English. Dutch translation 7 p.m. "Who Runs Your Life?" (Holmes)

SPAIN

Madrid: International Institute, 8 Calle Miguel Angel, 8.30 p.m., Tues., Apr. 26. In English. Spanish translation 7 p.m. "Who Runs Your Life?" (Holmes)

UNITED STATES

(Week of April 10 to 16, and some earlier dates)

CALIFORNIA—Anaheim: Katella High School, 2200 E. Wagner Ave. and State College St., 8 p.m., Mon., Apr. 11.‡ "Christian Science: Its Healing Practice" (Kenyon)

CALIFORNIA (continued)

Auburn: Pioneer United Methodist Church, Fellowship Hall, 1338 Lincoln Way, 8 p.m., Sat., Apr. 16. "The Touch of Spirit" (Clarke)

Bakersfield (First): See local notice for place. 8 p.m., Mon., Apr. 11. "The Touch of Spirit" (Clarke)

Carmel: Sunset Center, San Carlos, 12 m., Tues., Apr. 12. "A New View of Prophecy" (Thorneloe)

Corona: United Methodist Church, 114 E. Tenth St., 3 p.m., Sun., Apr. 10. "The Touch of Spirit" (Clarke)

Coronado: Church, 1123 Eighth St., 3 p.m., Sun., Apr. 10. "The Law of Christian Science Healing" (Thorneloe)

El Centro: United Methodist Church, Fellowship Hall, Eighth and Olive, 8 p.m., Thurs., Apr. 14. "Christian Science: Its Healing Practice" (Kenyon)

Escondido: Bijou Picture Palace, 309 E. Grand Ave., 10 a.m., Sat., Apr. 16. "Drift or Direction in Life?" (Kenyon)

Fairfield-Suisun: Wednesday Club, 225 Sacramento St., Suisun, 8 p.m., Tues., Apr. 12. "Are You Looking in the Right Direction?" (Rivas)

Fortuna: Church, 754 13th St., 8 p.m., Thurs., Apr. 14. "Let There Be Light" (Williams)

Grass Valley: Banner Grange, McCourtney Rd., 3 p.m., Sun., Apr. 10. "Safe in God's Care" (Williams)

Hawthorne: Calvary Presbyterian Church, 13560 S. Hawthorne Blvd., 8 p.m., Mon., Apr. 11. "The Law of Christian Science Healing" (Thorneloe)

Lomita: St. Mark's Presbyterian Church, 24027 Pennsylvania Ave., 8 p.m., Mon., Apr. 4. "Drift or Direction in Life?" (Kenyon)

Long Beach (Third): Church, 3000 E. Third St., 11 a.m., Sat., Apr. 9. "Christian Science: Its Healing Practice" (Kenyon)

Martinez: Congregational Church, Susana and Court Sts., 3 p.m., Sun., Apr. 10. "The Power of God" (Rivas)

Mill Valley: Methodist Church, Sycamore Ave. and Camino Alto, 11 a.m., Sat., Apr. 16. "A New View of Prophecy" (Thorneloe)

Palm Desert: Church, Portola Ave. and Larrea St., 3 p.m., Sun., Apr. 10. "Drift or Direction in Life?" (Kenyon)

Paradise: Masonic Hall, 5934 Clarke Rd., 3 p.m., Sun., Apr. 10. "The Search for Life" (McGrew)

Roseville: Church, 145 Park Dr., 8 p.m., Thurs., Apr. 14. "The Touch of Spirit" (Clarke)

San Jose (First): Church, 1807 The Alameda, 8 p.m., Thurs., Apr. 14. "The Law of Christian Science Healing" (Thorneloe)

San Luis Obispo: Veteran's Memorial Bldg 801 Grand Ave., 8 p.m., Fri., Apr. 1. "Safe in God's Care" (Williams)

San Mateo (First): Church, 150 N. El Camino Real, 8 p.m., Fri., Apr. 15. "A New View of Prophecy" (Thorneloe)

Stockton (First): Church, 801 N. Center St., 8 p.m., Tues., Apr. 12. "The Touch of Spirit" (Clarke)

Sunnyvale: High School, Britton and E. Duane Aves., 8 p.m., Fri., Apr. 15. "Are You Looking in the Right Direction?" (Rivas)

Willows: Church, 228 W. Laurel St., 8 p.m., Tues., Apr. 12. "Who Is Making Your Decisions?" (Williams)

Yucca Valley: American Legion Hall, 6910 Joshua Ln., 3 p.m., Sun., Apr. 10. "Get Your Life in Balance" (Driver)

COLORADO—Canon City: Church, 824 Main 3 p.m., Sun., Apr. 10. "A New Beginning" (Jenks)

Englewood: High School, 3800 S. Logan, 8 p.m., Mon., Apr. 11. "You Can Trust the Divine Order" (Jenks)

Fort Collins: Church, 431 Scott and W. Mulberry, 8 p.m., Tues., Apr. 12. "A New Beginning" (Jenks)

Montrose: Colorado Ute Auditorium, Hwy. 550-South, 8 p.m., Thurs., Apr. 14. "A New Beginning" (Jenks)

CONNECTICUT—West Hartford (joint lecture): King Philip Jr. High, 100 King Philip Dr., 8 p.m., Fri., Apr. 15.‡ "There Is Only One Real Ego" (Correll)

DELAWARE—Dover: See local notice for place. 8 p.m., Thurs., Apr. 14.‡ "The Family of Man" (Rogers)

Milford: High School Cafetorium, 1019 N. Walnut St., 8 p.m., Tues., Apr. 12. "What Is Life?" (Heafer)

DISTRICT OF COLUMBIA—Washington (Sixth): Sidwell Friends School, 3825 Wisconsin Ave., N.W., 3 p.m., Sun., Apr. 10.‡ "Your Right to Be Right" (Pickett)

FLORIDA—Cocoa: Church, 235 N. Indian River Dr., 4 p.m., Sun., Apr. 10.‡ "Responding to the Word of God" (Anwandter)

Jensen Beach (First, Stuart): Note change of place. See Port St. Lucie.

Port St. Lucie (First, Stuart): Sandpiper Bay Resort, Morningside Blvd., 8 p.m., Mon., Apr. 4. "Accept Only the True" (Heafer)

St. Petersburg (Second): Church, 6099 Central Ave., 8 p.m., Thurs., Apr. 14.‡ "Liberation Through Christ" (Anwandter)

Tampa (Second): Church, 1310 W. Linebaugh Ave., 8 p.m., Fri., Apr. 15.‡ "Responding to the Word of God" (Anwandter)

Vero Beach: Church, 16th Ave. and 23d St., 8 p.m., Tues., Apr. 12.‡ "Responding to the Word of God" (Anwandter)

West Palm Beach: Church, Flagler and Okeechobee, 8 p.m., Mon., Apr. 11.‡ "Liberation Through Christ" (Anwandter)

GEORGIA—Augusta: Church, 557 Greene St., 8 p.m., Fri., Apr. 15.‡ "Individualizing God's Power" (Pickett)

Fayetteville: Church, Hwy. 314, 8 p.m., Sat., Apr. 16.‡ "Responding to the Word of God" (Anwandter)

ILLINOIS—Chicago (Twenty-second): Church, 5821 N. Nagle Ave., 2 p.m., Sat., Apr. 16.‡ "What Does It Mean to Be Saved?" (Pike)

Elsah (First, Jerseyville): United Methodist Church, Wesley Ctr., W. Exchange and N. Lafayette St., 8 p.m., Thurs., Mar. 31.‡ "Reality: Matter or Mind?" (Ferris)

Libertyville: Church, 240 Park Pl., 3 p.m., Sun., Apr. 10.‡ "Reality: Matter or Mind?" (Ferris)

INDIANA—Greencastle: Recital Hall, Performing Arts Ctr., DePauw Univ., 7.30 p.m., Thurs., Apr. 7. "Rise and Shine" (Pike)

Hammond: Church, 7125 Hohman Ave., 3.30 p.m., Sun., Apr. 10.‡ "Keeping Pace with God" (Plimmer)

Michigan City: Church, 510 E. Coolspring Ave., 8 p.m., Mon., Apr. 11.‡ "Humanity's Link with God" (Plimmer)

IOWA—Clarinda: Church, 501 S. Sixteenth St., 8 p.m., Fri., Apr. 15. "Divine Love Is the Only Mind" (Crichlow)

Council Bluffs: Church, 106 W. Washington, 8 p.m., Sat., Apr. 16.‡ "Divine Love Is the Only Mind" (Crichlow)

LOUISIANA—New Orleans (Fifth): Clairborne Towers, Rm. Delta V, 1732 Canal St., 8 p.m., Fri., Apr. 15.‡ "Ageless Youth" (Driver)

MARYLAND—Baltimore (First): Scottish Rite Temple, Charles and 39th Sts., 8 p.m., Fri., Apr. 15.‡ "The Complete Man and Woman" (Heafer)

Bethesda (First, Chevy Chase): Holiday Inn, 8120 Wisconsin Ave., 8 p.m., Thurs., Apr. 14.‡ "Accept Only the True" (Heafer)

Clinton (Second, Washington, D.C.): Junior High School Community Center, 8200 Pinewood Dr., 3 p.m., Sat., Apr. 16.‡ "The Complete Man and Woman" (Heafer)

Rockville: See local notice for place. 8 p.m., Tues., Apr. 12. "From Hell to Heaven" (Rogers)

MASSACHUSETTS—Chelsea: Public Library, 569 Broadway, 7.30 p.m., Thurs., Apr. 14. "Jesus, Brothers, and Other Strangers" (Wood)

Concord: Church, Monument Sq., 3 p.m., Sun., Apr. 10.‡ "Jesus, Brothers, and Other Strangers" (Wood)

Hyde Park (Third, Boston): Church, 126 Arlington St., 8 p.m., Mon., Apr. 11.‡ "Protection Where Lions Lurk" (Wood)

MICHIGAN—Adrian: Church, 229 Dennis St., 3 p.m., Sun., Apr. 10. "What Does It Mean to Be Saved?" (Pike)

MICHIGAN (continued)

Charlotte: Church, 409 S. Sheldon St., 8 p.m., Tues., Apr. 12.‡ "Where in the World Is God?" (McClain)

East Lansing: Hannah Middle School, 819 Abbott Rd., 8 p.m., Tues., Apr. 12. "Keeping Pace with God" (Plimmer)

Howell: Church, 114 S. Walnut St., 8 p.m., Thurs., Apr. 14.‡ "Christian Science: The Christian's Best Friend" (Plimmer)

Jackson: Church, Wildwood and Michigan Aves., 8 p.m., Fri., Apr. 15.‡ "The Healing of Moral Weakness" (Plimmer)

Ypsilanti: Church, N. Adams and Washtenaw, 8 p.m., Sat., Apr. 16.‡ "Keeping Pace with God" (Plimmer)

MINNESOTA—Minneapolis (Second): Church, 12th St., S., and Third Ave., 3 p.m., Sat., Apr. 16.‡ "Reality: Matter or Mind?" (Ferris)

MISSOURI—Kansas City (Seventh): Plaza Theatre, 4701 Wyandotte, 12m., Mon., Apr. 11.‡ "Divine Love Is the Only Mind" (Crichlow)

St. Charles: Lindenwood College, Young Auditorium, Fifth and Kingshighway, 3 p.m., Sun., Apr. 10.‡ "Divine Love Is the Only Mind" (Crichlow)

Trenton: Church, 140 E. Seventh St., 8 p.m., Thurs., Apr. 14. "Prayer-Power" (Crichlow)

NEVADA—Fallon: Church, Court and Park, 8 p.m., Fri., Apr. 15.‡ "The Touch of Spirit" (Clarke)

NEW JERSEY—Dumont: Church, 203 Washington Ave., 3 p.m., Sun., Apr. 10.‡ "The Spiritual Viewpoint" (Correll)

Oradell: Church, 493 Kinderkamack Rd., 8.30 p.m., Thurs., Apr. 14.‡ "What's Your Greatest Need?" (Alton)

NEW MEXICO—Farmington: See local notice for place. 8 p.m., Mon., Apr. 11.‡ "Ageless Youth" (Driver)

NEW YORK—Flushing, L.I.: Church, 144-27 Sanford Ave., 3 p.m., Sat., Apr. 16.‡ "The Spiritual Viewpoint" (Correll)

Forest Hills, L.I.: Church, 60 Greenway Ter., 3 p.m., Sat., Apr. 16.‡ "What's Your Greatest Need?" (Alton)

Hauppauge (First, Bay Shore): Holiday Inn, L.I. Expy. and Motor Pkwy., 8.30 p.m., Mon., Apr. 11. "The Spiritual Viewpoint" (Correll)

Port Washington: Church, 2 Beacon Hill Rd., 8.30 p.m., Tues., Apr. 12. "Spiritual Abundance Is God's Law" (Alton)

Setauket: Church, Nicoll Rd., 8.30 p.m., Tues., Apr. 12.‡ "The Spiritual Viewpoint" (Correll)

NORTH CAROLINA—Tryon: Fine Arts Center, Melrose Ave., 8 p.m., Thurs., Apr. 14. "Your Right to Be Right" (Pickett)

Wilmington: Church, Chestnut and 17th Sts., 3.30 p.m., Sun., Apr. 10. "What Is Life?" (Heafer)

OHIO—Athens: Ohio University Inn, Richland Ave., 3 p.m., Sat., Apr. 16. "Why Spiritual Healing?" (McClain)

Brecksville: Church, 10909 Chippewa Rd., 8 p.m., Fri., Apr. 15.‡ "The Healing Method of Christian Science" (Spencer)

Canfield (joint lecture): United Presbyterian Church Fellowship Hall, 140 W. Main St., 8 p.m., Thurs., Apr. 14.‡ "Why Spiritual Healing?" (McClain)

Delaware: United Methodist Church, 28 W. William St., 8 p.m., Mon., Apr. 11. "Why Spiritual Healing?" (McClain)

Findlay: Church, 1137 S. Main St., 8 p.m., Thurs., Apr. 14.‡ "Claim Your Real Inheritance" (Tuttle)

Greenville: Church, 600 Walnut St., 3 p.m., Sun., Apr. 10.‡ "Claim Your Real Inheritance" (Tuttle)

Medina: High School, 777 E. Union St., 8 p.m., Sat., Apr. 16.‡ "What It Takes to Heal" (Spencer)

Parma Heights: Church, 6735 York Rd., 3 p.m., Sat., Apr. 16.‡ "Claim Your Real Inheritance" (Tuttle)

Sandusky: Church, 128 E. Adams St., 8 p.m., Tues., Apr. 12.‡ "Mary Baker Eddy's Challenge to Materiality" (Spencer)

OHIO (continued)

Tiffin: Church, 120 N. Sandusky St., 8 p.m., Mon., Apr. 11.‡ "What It Takes to Heal" (Spencer)

Troy: Church, 1509 W. Main St., 8 p.m., Tues., Apr. 12.‡ "A Lesson from a Bridge" (Tuttle)

Zanesville: Church, 129 S. Seventh St., 8 p.m., Fri., Apr. 15.‡ "Where in the World Is God?" (McClain)

OREGON—Burns: Church, 190 West A and Buena Vista, 8 p.m., Fri., Apr. 15. "Your Unlimited Opportunities" (McGrew)

Coos Bay: Public Library, 525 Anderson, 8 p.m., Fri., Apr. 15.‡ "Let There Be Light" (Williams)

Gresham: First Baptist Church, 224 W. Powell Blvd., 4 p.m., Sat., Apr. 16.‡ "Who Is Making Your Decisions?" (Williams)

PENNSYLVANIA—Doylestown: Church, Church and E. State Sts., 8 p.m., Fri., Apr. 15.‡ "Become What You Are!" (Rogers)

Lancaster: Church, 1125 Columbia and President Aves., 8 p.m., Mon., Apr. 11.‡ "What's Your Greatest Need?" (Alton)

Philadelphia (Sixth): Church, 4720 Leiper St., Frankford, 3 p.m., Sat., Apr. 16.‡ "From Hell to Heaven" (Rogers)

RHODE ISLAND—Providence (First): Church, Prospect and Meeting Sts., 8 p.m., Thurs., Apr. 14.‡ "There's Only One Real Ego" (Correll)

TEXAS—Conroe: First Christian Church, Hwy. 75 and Loop 336, 8 p.m., Tues., Apr. 12.‡ "Let's Choose Heaven Here" (Curtis)

Dallas (Third): McFarlin Auditorium, S.M.U. Campus, Hillcrest Ave., 8 p.m., Fri., Apr. 15. "Deathless Life" (Curtis)

Greenville: Liberty Hall, 3716 Lee St., 8 p.m., Thurs., Apr. 14. "Deathless Life" (Curtis)

Houston (Second): Church, 207 E. 14th St., 3 p.m., Sun., Apr. 10.‡ "Deathless Life" (Curtis)

Houston (Fifth): Church, 6641 Bellfort Blvd., 8 p.m., Thurs., Apr. 14.‡ "Get Your Life in Balance" (Driver)

Rosenberg: Junior High Forum, 903 E. Stadium Dr., 8 p.m., Mon., Apr. 11. "Deathless Life" (Curtis)

VIRGINIA—Arlington (First): Church, 890 N. McKinley Rd., 8 p.m., Mon., Apr. 11.‡ "Become What You Are!" (Rogers)

WISCONSIN—Fort Atkinson: Hoard Museum, 407 Merchants Ave., 8 p.m., Sun., Apr. 10. "Reality: Matter or Mind?" (Ferris)

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U.S.A.]

LECTURE NOTICE

Detailed information regarding lectures in the United States and Canada must reach the Journal, Sentinel, and Herald Editorial Department *nine weeks* before the week in which the lecture is to be given in order to ensure publication in the *Sentinel*. Information regarding lectures in other countries must reach the department *ten to fourteen weeks* before the week of the lecture. When lectures are to be radiocast, it should be so stated, station and frequency being included. When Children's Room facilities are to be available, this also should be stated.

The receipt of all information from the United States and Canada is acknowledged by the Editorial Department. If an acknowledgment is not received within two weeks, a duplicate notice should be forwarded.

For lecture announcements to be published in the *Herald*, please refer to information on the back of the Lecture Information forms supplied to branch churches.

Letters to the Press

From Christian Science
Committees on Publication

The Arizona Daily Star
Tucson, Arizona

The article . . . about the activities of [a minister] was interesting and for the most part informative. However, [there were] two inac-

curacies . . . about Mary Baker Eddy and Christian Science.

The first refers to Mary Baker Eddy as a spiritualist. On page 71 of the Christian Science textbook, *Science and Health with Key to the Scriptures*, written by Mrs. Eddy, she makes this positive statement, "I never could believe in spiritualism."

The second is a reference to Christian Science as one of the "New Thought groups." While Christian Science does use prayer to heal, Christian Science, discovered by Mary Baker Eddy in 1866, predated the New Thought groups by some 30 to 35 years.

PAUL D. HUTCHINS
Committee on Publication

MOVING OR VACATIONING?

Here's how you can receive the best service on a permanent or temporary change of address for your subscription to any Christian Science periodical. Send the Circulation Service Department the following information:

- (1) Full name (as it reads on your subscription label), *former* address, name of each periodical you want changed, and whether on Convenient Payment Plan. *It is always best to include mailing labels from the periodicals involved, when possible.*
- (2) *New* address including street, city, state, country, ZIP or post code.

Address changes for *The Christian Science Monitor* and the other Christian Science periodicals may be made by allowing four to six weeks. Changes should be for periods of no less than two weeks.

Send the above information for subscription changes to The Christian Science Publishing Society, Circulation Service Department, One Norway Street, Boston, MA, U.S.A. 02115.

Please note that changes in permanent mailing addresses for the membership records of The Mother Church are *not* covered by requests to the Circulation Service Department for subscription changes. For address changes in the Church files members should notify The First Church of Christ, Scientist, Clerk's Department, Christian Science Center, Boston, MA, U.S.A. 02115.

NEW PAMPHLET— MARY BAKER EDDY: DISCOVERER, FOUNDER, LEADER"

As a student of Christian Science, would you like a new perspective on the vital role of our beloved Leader, Mary Baker Eddy? Or would you like fresh, concise answers to a newcomer's questions about Mrs. Eddy?

The three articles in this new pamphlet speak from the heart to longtime students of Christian Science as well as inquiring newcomers. The first two articles, "The Role of Discoverer" and "The Role of Founder," are by Mrs. Eddy's most recent biographer, Robert Peel. ("The Role of Discoverer" appeared originally in the book *Mary Baker Eddy: A Centennial Appreciation*.) The concluding article, "Mary Baker Eddy: The Role of Leader," is by Peter J. Henniker-Heaton, reprinted from the January 1977 issue of *The Christian Science Journal*.

In the first two articles the familiar words "Discoverer and Founder of Christian Science" come vividly alive. Mrs. Eddy is shown as fitted by her early experience to follow Jesus' command to Peter (Luke 5:4), "Launch out into the deep," and to leave all halfway human positions behind her. Through this she was prepared not only for the discovery of the Science of Christianity but also for the quite different task of founding the Church of Christ, Scientist.

In the third article the continuity of Mrs. Eddy's leadership is explored. Whereas both the discovery and founding of Christian Science are now complete, Mrs. Eddy's leadership of the Christian Science movement continues. And just as in the beginning when Mrs. Eddy opposed any attempt to make her leadership a matter of personal adulation, so today this leadership is exercised impersonally, timelessly, through her writings.

If you would like a fresh, inspired view of Mrs. Eddy in her various roles, or would like to introduce our Leader to a newcomer, this pamphlet is for you. It may be purchased for 60 cents at most Christian Science Reading Rooms or ordered directly from The Christian Science Publishing Society, One Norway Street, Boston, MA, U.S.A. 02115.

CHRISTIAN SCIENCE PRACTITIONERS

Public practitioners of Christian Science are available and ready to assist you by prayer, if you need their help. A worldwide list of those who are professionally engaged full time in this healing work can be found in *The Christian Science Journal*. This periodical is obtainable at any Christian Science Reading Room. For a Reading Room in your locality see telephone directory.

CHURCH SERVICES AND READING ROOMS

A directory of all Churches of Christ, Scientist, and Christian Science Societies, including the hours of their services and information about their Reading Rooms, appears monthly in *The Christian Science Journal*.

The Mother Church

The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, is located near the corner of Massachusetts and Huntington Avenues.

The Church edifice is open to visitors Mondays through Fridays from 10 a.m. until 4:30 p.m., and Saturdays and Sundays from 12 noon until 4:30 p.m.

SERVICES

Sunday morning at 10:45, Sunday evening at 7:30 (evening service omitted during July and August), and Wednesday evening testimony meeting at 7:30.

Sunday services in Spanish are held in the Original Edifice at 9:30 a.m., and a testimony meeting in Spanish the first Wednesday of each month at 6 p.m.

A supervised Children's Room is provided during all Sunday church services and the Wednesday evening testimony meetings.

Sunday School for pupils up to the age of twenty at 10:45.

READING ROOMS

101 Belvidere Street (north end of Church Colonnade, Christian Science Center). Open Mondays through Fridays from 7:15 a.m. to 7 p.m., also Wednesdays from 8:30 p.m. to 9:30 p.m., Saturdays and holidays from 10 a.m. to 5 p.m., Sundays from 12 noon to 7 p.m.

194 Massachusetts Avenue (corner of Clearway Street). Open Mondays through Fridays 7:15 a.m. to 9 p.m., Wednesdays until 7 p.m., Saturdays from 8 a.m. to 5 p.m. Closed Sundays and holidays.

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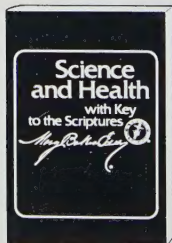
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